Zach. 12. *And they shall look upon him, whom they have pierced: And they shall mourn for him, as one mourneth for an onely, &c. and shall be in bitterness for him, as one is in bitterness for his first born.*

By Lady Eleanor Douglas 1649 Wing 2020. Hindle 41.

THese as by way of comparison set forth: This propheſie appointed for a ſign alſo requiſite, ſince Faith in high things always ſlow.

Ionas *as alotted then for the reſurrections ſign, of which took eſſay*: Such a three days reſt and nights three; And the ſuns retiring ſo many degrees that high favor to *Hezekiah*, Likewiſe of the leavings in the cup, happy *Haſtings* this firſt born, an onely Son, partakes one of no inferior Family: Taking his leave of this life, whoſe firſt days reſt taken, on the Lords day; *Saying my lovers and friends haſt thou*

put away far from me (*Pſal.*) whoſe death and obſequies (bewaild of no few) aſsigned for a warning piece of thoſe very perilous days ſtoln upon us: *When ſay peace and ſafety, then ſudden deſtruction, Theſ.x.* And they ſhall not eſcape even the general day of Iudgements forerunner: whereof *Apocalips* thus, *Behold he cometh in the clouds, and every eye ſhall ſee him*; and they alſo that have pierced him; and all the Kindreds of the Earth ſhall wail, &c. And thus of one ſo hopeful committed to no ſimple Doctors, through too much ſuddenneſs or ignorance, as that way who can plead not guilty, by letting blood was caſt away; upon whom becauſe of this caſt ſuit of cloths beſtowed on him of his Maſters, *They ſhall look upon him whom they have pierced, &c.*

Let none with an evil eye look thereon,

thereon: And ſo paſsing on with ſeveral coats of houſes born incluſive, adorning the Herſe, as dedicated to our *Jeruſalem* of the *Gentiles*, *And in that day there ſhall be a great mourning in* Ieruſalem, *as the mourning in* Hadadrimmon, *in the valley of* Megiddon, the houſe of *Huntingdon* of which participates: Alſo in *London*, every family apart mourning and their wives, &c. Of the royal Branches, like the *Houſe of* David, all of them bewayling apart, &c. likewiſe from that ominous name, called *Megiddon* impart, *it is done, Behold he comes making the ſable clouds his chariot*: ſolemnized Heaven and Earths Funerals, theſe great lights extinguiſhed, The *Sun* become as ſackcloth of hair, The *Moon* as blood, The *Stars* falling, &c. anſwerable to that loud voice, *Revel.* 16.

Done it is, gathered in that place

called in *Heb. Armagedon*, when every yle fled away, &c. from whoſe Name importing diligence, *Haſtings* who loſt no time himſelf, declares much more what haſtning required, and looking unto that day, at whoſe *appearing Heavens and Elements diſſolves and melts, &c.* VVherefore, for inſtruction ſake adds, when ye ſee theſe come to paſs, *And I will pour upon the houſe of* David, *and upon the inhabitants of* Ieruſalem, *the Spirit of Grace.* So be ſure then time to look up, &c. And this for another, *and in that day I will make* Ieruſalem *a heavy ſtone for all people, &c.* As extraordinary bleſſings rejected, no ordinary corrections incurring inſeparable evermore, beſides ſuch diſtraction ſo giddy, that plague increaſing daily too, or curſe of tax leavied, as witneſs whether fullfilled: *and in that day* (ſaith the Lord)

I will

I will ſmite every horſe with aſtoniſh-ment, and the rider with madneſs: and in that day will I ſeek to deſtroy all nations, that come againſt Ieruſalem, &c. *and in that day* (ſaith the Lord) *I will cut off the names of the Idols out of the land.* And ſuch like demonſtrations ſhewing out of requeſt, the name Saint drownd in oblivion, ſuch an eye ſore at this time unto many.

And paſsing forward alſo, whether that waiter on the latter days, *Eſdras* teſtimony, termd *Apocrypha*, or miſcalled, ſpeaks not the preſent condition preſaging, the ſons of the Church, *Sion* her ſons cut off that fraternity; whilſt deeply muſing upon their departure from the Law, grown to ſuch a low ebbe or degree, the law though ſtill in force, like the Spirit of propheſie ſuppoſed tranſmitted not beyond the primitive times,

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as groſs as Romiſh miracles, without tryal *Eſdras* informs, ſaw ſuch a mournful mother, chang'd his cogitations, ſhe replying, *Sir let me alone*; yet afterward thus after ſo long time, that had a ſon then nouriſhed by her with ſo much travel, grown up, came to take him a wife, when fell down and died, the houſe turnd upſide (as though) overthrew the lights fleeing the city, &c. into which Park or Field fled, purpoſed to take up her reſt; whereupon her paſsion to divert, ſpreads that catalogue of confuſion the preſent caſe greateſt of all *Sion*, the mother of all, delivered into hands of hateful Iaylors a captive: Spoken to *Sion* her ſelf, at whoſe fearful voice caſt out the earth ſhook, which beſides her Sons farewel, ſome future thing reveals, a prophetical voyce, &c. And new *Jeruſalem* in her place, &c.

VVhere-

VVhereupon *Uriel* the Angel ſignifying *Light*, ſhews unto him. He in need of comfort himſelf the ſolution, thrice over, who repeats theſe and thirty years, ver. *But after thirty years, &c.* *Lucy* Lady of *Huntingdon*, the ſackcloth and aſhes Hers. *Aſhbeys* mourning for him, he born *anno* 1630. about nineteen years of age, whoſe Epithalamiums to lamentations exchanged for Epitaphs: The ſaffron robe for ſable mourning, whoſe mother coming to his bedſide, a little before his death, Thus *quomodo vales?*

quomodo non poſſum bene valere
cum proximus ſim deliciis meis?

aluding partly to her Name of *Lucia*, &c. And for the viſſage mard or disfigured, wiped off ſo ſoon by the reſurrection hope, as matters not, though obvious to beholders at ſuch time; VVhen beauty turnd into aſhes,

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which Light about ten extinguiſhed at night, injoyed no ſmall happineſs, in this the time of ſickneſs, in ſcarce complained of pain, Heretofore inclining to the Royal Party: *Haſtings* propheſied of by *Eſdras* the Prophet, as *Joſias* his Birth, ſo long before concerning that reformation, when thoſe prieſts cut off, foreſhewed their judgement, &c.

And for *Eſdras* that new ſong of his, ſo much ſuffice: And new *Ieruſalem* at hand, no material city, whoſe face all *Light* and *Luſtre*: And for theſe uſeful materials, *Giving all warning not unprovided to be of the wedding garment*; Threatning the downfal of the rough garment from head to foot, ſoars and blains their candleſtick reward: And ſo make haſte Lord God, Amen.

FINIS.